

A Divine
HORN-BOOK
OR THE
FIRST FORM

In the True.

Theosophick School,

WHEREIN

Is Taught the knowledge of Gods Great Name:
Jeova in the House of Letters; as a good help
to know God in Nature and Creature, through
the Chief of Sinners; the Unworthiest of all
Gods Servants, his Majesties Loyal Subject, and
every Mans Brother.

By H. L. K.

Gloria in Excelsis.

Am nos I He that filleth all things?

London: Printed for the Author. 1688.

TO THE READER.

Courteous Reader,

THat God made the Ear, the sacred Scripture asserts, and shall not he hear in our hearing? Yea, he made all things, and in through and by all our Sences, he informs such as are Vessels fit for the Masters use; it is meer Atheism to think God, when he had made this World, went out of it, and left it to his Creatures to dwell in it without him: Oh no, in him we live, move, and have our being: He is the Fountain of all Life, and is All-hearing, All-seeing, All-smelling, All-tasting, and All-feeling, and we are and have all from him who is and filleth all things; but so far is Man gone outward and become Dust, that he is insensible of the life of God, and knoweth not that God liveth in his Life; and therefore when the Scriptures say God purchased his Church with his Blood, we understand it only imputatively; when the Scriptures say it repented God that he made Man to dwell on the Earth, we are apt to think him to be altogether such a one as our selves; and when we read, God is not as man, that he should repent, then we think that all the Evil we meet with was by him decreed, should come upon us from all Eternity: and all this, and almost every Text else we abuse for want of knowing Man's going out of Gods will into his own, is the real cause he ever knew Evil; and by a continual progress of going out from God into himself, from Adam even to this day the Proverb is verified, He that lives longest must fetch his Wood farthest: Happy days all men would have, but few was ever perswaded to go into that Countrey where true happiness is only to be found: If then it be yet possible to perswade any to return to God, he is told demonstratively that he is not far from every one of us: we cannot pronounce or spell one word good or bad without him, which shews the Word, which is God, is in our mouths, as well as good thoughts proves him in our hearts; return then to God and make him no longer serve your sins, by harbouring hard thoughts of God and thy Brother, nor speaking ill of any thing, but study to manifest thy love to God by doing good to thy Brother, and thou shalt receive good from him that is all good: Farewell.

A God in in-
visibility or
Tri-Une being.

b { The 3 princi-
c { ples in the Di-
d { vine Nature,
the Divine Sol,
Sul, and Mer-
cury.

E The Word or
Seed and
Form of God, su-
per-essential Jesus,
whose outgoing
hath been from E-
ternity, the word
by which he made
all that was made.

f { The 3 princi-
g { ples of the
h { outward na-
ture, Sol, Sul,
and Mer-
cury.

I The unchange-
able will to the
begetting of his
Son the brightness
of his Glory.

✠ Signifies the Free Gift of the Fa-
ther in the offering up his Son for our
offences, and that we must crucifie
Sensuality e'er we attain the Spirit of
Understanding.

k { The 4 Forms
l { that consti-
m { tutes the Soul
n { of the World.

O The Al-
mighty Son
of the Almighty
Father, the second
Person of the Tri-
nity.

a) Signifies God received up into
Glory in the Person of the Lord Jesus,
who is called Christ.

a) Signifies God in Christ in us,
when used in the Spelling of any word,
and so doth all Diphthongs.

p { The 5 Sences,
q { Hearing, See-
r { ing, Smelling,
s { Tasting, Feel-
t { ing.

V The holy
Spirit Eter-
nally proceeding
from the Father
and the Son, and is
God, the Divine
Breath of God, who
is the Life of God,
and all that liveth.

Nine's this Worlds number,
More cannot be found,

Tenth number's God's,

He is in Nature round;

All is of God: it's but the Bark
we see,

God is the Marrow and the Pith
o'th Tree.

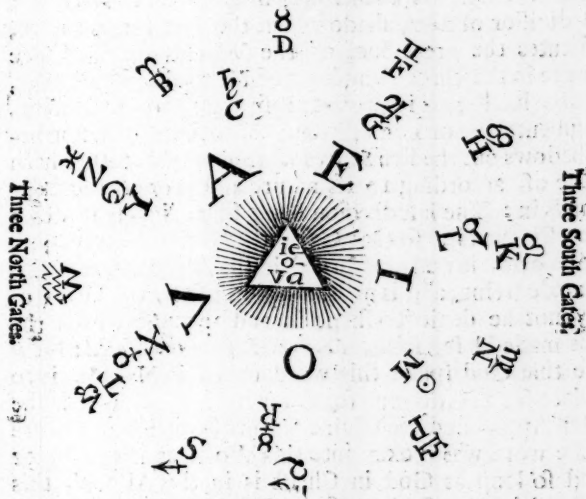
w { The 4 Ele-
x { ments, Fire,
y { Air, Water,
z { Earth.

By this we see, that great Jehovah dwells
 In th' Book of Nature, and all Words be Spells :
 Nature without God, gives no sound at all ;
 Nature is nothing, Great Jehovah's all ;
 Man is but Dust, a Vapour, and is vain,
 Consonants nothing, Vowels words maintain ;
 Nature's Gods Vaile, it is his Tabernacle,
 His Name's in Nature, 'tis both Inn and Stable.
 God's Nature's Light, and she is his Back-parts,
 God is the Skill by which Men find all Arts.
 God is the Power, Nature is his Hand
 By which all's done, he doth all Command.
 Then know proud Dust, what ever thou dost doe :
 In thine own will, becomes thy Sin and Woe,
 For Nature's Gods, to him all Powers belong,
 His Will must rule thee, or else all goes wrong ;
 Thou art no Priest, nor Levit, nor hast Lot
 Within this Land, if thou hast God forgot,
 Like the Gibeonites, have leave a while to dwell,
 Water to draw, out of true Jacobs Well ;
 Hew Wood for th' Levites that on God do wait,
 Else an Usurper God declares thee straight ;
 Then Sin thy Master, he thine House pulls down,
 Eats thee in Ashes, and in Sorrows drown,
 Then tho thou gnash thy Teeth, Cry 'loud and Waile,
 God hears thee not : It cannot thee availe :
 He would have heard ; in through and by thee.
 Thou heardest thy self : with God would not agree.
 Self thou hear'st still, and ever more shalt do,
 Each self, is self, and this most men undo.
 Self's only Sin, all actions serveth God,
 Self is the Goaler in th' true Land of Nod ;
 Sataurn's the Seal the King sets on the door,
 Satan's thy Fidler, he doth cry and roar.
 Let God then work his pleasure with his own,
 Debase thy self, set Jesus on the Throne,
 Then God will hear thee, and hear in thee too.
 See, smell, taste and feel, then all is well we do ;
 If thy will's Gods once, and Gods will be thine,
 When Nature's gone, in God then thou shalt shine,

(3)

Go where thou wilt, thou hast an open door,
Art still in God, cause God's in thee before.
There is twelve Gates, we understand by th' Signs;
There's seven Spirits that in one Combines.
There is five Sences, three Principles is all,
God is the Center, and he is the Wall.
Creatures are Stars, and glorious to behold,
God and the Lamb can never be controul'd.
Prepare thy self then for his Habitation,
By serving him in every Place and Station;
Nothing's without God: yet this World by Sin
Lives to themselves, and knows not where to find him;
Wilt thou yet learn? then cast thine Eye below,
See his great Name is in thy Cross-Row;
A e i o u his Great Name doth spell,
Here it is known, but is not known in Hell.
Then while thou livest, take it not in vain,
Least when thou'rt dead, do feel the Helio's pain.
His Name is sweet, Harmonious words do raise,
Wrath it is dumb, and never can God praise,
In him we live, and now may him adore,
One Seal'd in Wrath, are dead, and know him no more.

Three East Gates.



Three West Gates.

God's in the World, the World is not in God,
If out of God, thou'rt in the Land of Nod.

An Explanation of the Table.

A E I O U
 bcd fgh klmn pqrst wxyz.

Note, *aeiou* being taken from between the Consonants, the Consonants are found in five Divisions: The first two Divisions consist of three Letters, as appears, *bcd*, and *fgh*. The third Division of four Letters, *klmn*. The fourth of five, as *pqrst*. And the fifth of four, as *wxyz*; take then the Central Letters out of each division, and they are *cglmrxy*, where we find just the number seven and no more, then what remains are *bdf, hkn, pqs, twz*, which are twelve in number and no more: the five Vowels being the Letters that spells the Great Name of God *Jeova*, are thus placed, the Central Letter is *I*, and the first is *A*, put that which in the Alphabet is first, last, and the Central Letter first, and then they stand in this order, *Jeova*: Also this World having but the Number nine in its Arithmetick, we understand the first division aptly shadows out the Divine *Sol*, *Sul*, and *Mercury*: The next division being three, signifies the natural *Sol*, *Sul*, and *Mercury*: The third division of four, shadows out the four forms to fire, that constitutes the great Soul of the World, from whence each Creature in the three Kingdoms of Minerals, Vegetables, and Animals, have their immediate Life and Power of Motion, either Augmentation or Diminution. The fourth division being five, shadows out the five Sences which every Creature hath the Exercise of, according to its nature and property and degree he stands in: The last division being four, rightly shadows out the four Elements; so that God, the Divine Nature, and this whole World, is truly discerned in the Alphabet, that this World is made living, and is maintained in life by the Word of God, may not be denied, Christ in and through whom the Word was made Flesh, saith, *I am the Life of the World*: Now to suppose that God spake this word naked in Nature, is to leave no place for a Mediator, for the word is God, who is the true Golden Apple, and the Divine Nature is the Silver Picture in which the word was spoken into this World as it's Case, or Vail; and so long as God in Christ is in this World, this World is an Adequate shadow of the Original World, or else how should the Kingdom of Heaven be likened unto any thing here,

here, or we be able to understand the things that are Invisible by the things that are seen; and by the things that are made his Eternal Power and God-head; that is, the maker thereof: by the 12 Signs we understand the 12 Gates of the *New Jerusalem*: by the 7 Planets, the 7 Spirits of God, who are the Pillars upon which Wisdom hath built her House, and stand in an Eternal Unity of Will: by the Sun Moon and Stars we understand God to be the head of Christ, and Christ the head of Angels and every Man, who as Stars shall shine forth in our true Native Countrey, as the Angels do now, if we attain the Election, through proving our selves to be the Called of God, by obeying his Calls, so as to work out our Salvation with fear and trembling, and so make our Calling and Election sure. But if God in Christ were not in this World to be understood, then our highest Number is but nine, and the ninth Plague of *Egypt* was darkness; so that, as it is true, Christ is the life of the World; he is also the light of the World, and is that light that is true, and enlightens every man that cometh into the World, and is our power of discerning; by him Kings Reign, and Princes Decree Justice: God according to his Manifestation in the Divine Nature, is called Christ: Christ according to his appearance in this World's Flesh is called Man. Thus God was manifest in the Flesh.

Also, our Letters being twice 12, rightly points to the Original World, where the Number 12 is found, and makes this Worlds Glory a shadow: And that we have the Cross placed before the Alphabet, rightly signifies, That the Father offered up his Son, that he might reconcile by, in, and through him, this World from the very Foundation, or ever God could be manifest therein, before the being of any Creature, who are shadowed out by our Letters, as may be known; for where the use of Letters have not been, they imaged their mind by *Hieroglyphicks*, using Creatures instead of Letters: Also that we must Crucify our minds to Sensuality, before we can attain the Spirit of Understanding, or understand the Spirit veiled by the Letter: Also that we have a little *a* in our Alphabet rightly shadows out God received up into Glory in the Person of our Lord Jesus, through his Ascension to the right hand of the Majesty on high, to appear for his Brethren that live by the same Faith, called the Faith of the Son of God: Also all Dip-
thongs

things rightly shadows out God in Christ in us, when used in the Spelling of any word, which should teach us it is in the power of the word, which is God, we form our words. These things the Antients no doubt did well understand, who first devised the use of Letters, for it is unreasonable to believe that they were placed in this most Excellent and Significant Order by meer chance, though it hath perchance by us been little understood; is it to our praise, that we so little value our Ancestors, as to throw away what we understand not, under the Notion of Popery, but ought to try all things, and hold fast that which is good: And if the Learned will look into this work, they may, and I question not, but more will be found, to the glory of God.

Also, It is seen there is but two Numeral Letters in the five Vowels that spells the for ever Blessed Name *Iova*, and they are *J* and *V*, which make the Number six and no more, pointing out that Gods Rest is not in this World, but that hitherto (as Christ says) *The Father worketh in Nature, and therefore Christ worketh*; and till we are gathered up into the Spirit, we are strangers to Gods Rest, and toyl and labour, eating our Bread in the sweat of our Brows, and have need of Litteral Verbal teaching: Also it is hereby evidently understood, that all that this World gives or can give, is but Beastial, and therefore the number of a Man, that is a Child of this World only, is 666, for he hath all the three Principles, and is a continual worker for life, so that he cannot attain the Seventh day, but is shut up under the Covenant of works; notwithstanding he is a worshipper, it is but in the Worldly Sanctuary he worships, and only knows God Manifest in the outward Nature and Creature at the best, and cannot see within the Vaile; and the most, only worships the Beast or his Image; all which is promised to be Lively Explained in our next, if this be bid welcome: Also *C* being the Central Letter of the first division which shadows out the Divine *Sol*, *Sul*, and *Mercury*, and signifies the first Planet *Saturn*, which is the Coagulating Power that makes all things Visible and Tangeable: And *R* the Central Letter of the fourth division that shadows out the Planet *Mercy*, which signifies Speech. It is yet far more Evident, that God is both the Maker of all things, and is the power of Speech; his word being the Articulator, else no sense could be spoken by us more then by the Beast that perisheth, but through Gods word we are enabled to say, *Fear God, and Honour the King.*

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